



GCE AS MARKING SCHEME

SUMMER 2018

**AS
RELIGIOUS STUDIES - COMPONENT 3
AN INTRODUCTION TO RELIGION AND ETHICS
B120U30-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2018 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 25 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i>
	<ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	21-25 marks
	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks
	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks
	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks
	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks
	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary. <p>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Part (b) questions 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p style="text-align: center;">21-25 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">16-20 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">11-15 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">6-10 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-5 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

GCE AS RELIGIOUS STUDIES

SUMMER 2018 MARK SCHEME

Component 3: An Introduction to Religion and Ethics

MARK SCHEME

To be read in conjunction with the generic level descriptors provided.

Section A

1. (a) Explain the four levels of law in Aquinas' Natural Law. [AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Aquinas stated there were four types of rules, called the 'four levels of law':

Eternal Law

- God created, set and governs all laws/rules that control the whole universe e.g. including all of the scientific laws (i.e. gravity) but also all the moral laws/rules.
- Only God can fully know these eternal laws because human brains do not have the capacity to hold all this knowledge. Therefore, humans can only partially know God's eternal laws. Aquinas called this a 'reflection' of God's eternal laws.
- We can see the 'reflection' of God's deontological eternal laws in two ways: Divine Law & Natural Law.

Divine Law (1st reflection of God's deontological eternal law)

- This 'reflection' of God's eternal law is revealed through scriptures e.g. the 613 commandments.

Natural Law (2nd reflection of God's deontological eternal law)

- Aquinas accepts not everyone will have the opportunity to read the Bible and see the Divine Law. Therefore, we can also see a reflection of God's eternal laws in Natural Law.
- This part of God's eternal law is revealed through our God given innate human reason.
- This reflection of God's deontological eternal law does not require scripture to guide moral agents because we can use our 'God given innate human reason' to reason them out. Therefore, it is accessible by everyone.

Human Law

- Human Law is the rules/laws we live by in our community i.e. the rules enforced by the police, courts etc.
- Aquinas believed that Human Law should be 100% influenced by the two reflections of God's Eternal law: Divine Law and Natural Law.
- Aquinas argued that a Human Law that is not influenced by Natural or Divine Law is no law at all; thus does not need following.

This is not a checklist, please remember to credit any valid alternatives.

- (b) 'Human law should be completely based on Natural Law.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- One line of thinking could be human law should be solely based on Natural Law because Natural Law is a reflection of God's eternal law. Therefore, if human law was based on Natural Law it could be argued that human law would be an accurate reflection of how God would want us to live.
- However, this line of thinking could be rejected because moral agents are increasing secular. Therefore, moral agents would not want to live in a society that basis its human law completely on a religious ethic like Natural Law.
- Another line of argument is that Natural Law creates deontological rules that give moral agents clear and consistent ethical laws on what is right and wrong. This would be an excellent basis for human law because what a society's legal system needs are clear and consistent laws. Therefore, human law should be completely based on Natural Law.
- However, this could be countered by the argument that societies develop over time, including in its laws e.g. abortion was once considered legally wrong but now, under certain conditions, it is deemed legally acceptable. Therefore, because Natural Law is fixed (Aquinas argued that the primary precepts never change) it would not be good to completely base human law upon it.
- Another line of thinking could be that Natural Law is universal, therefore, it treats everyone equally. This is reflected in the fact that the United Nations declaration on Human Rights (1948) was based on the principles of Natural Law. Therefore, Natural Law is an excellent basis for human law.
- However, this line of reasoning could be rejected because human law needs to be more sophisticated than just following a set of universal rules generated by Natural Law. Human law also needs to take into account circumstances e.g. abortion is legally right if it is carried out before a certain term and legally wrong if it goes beyond that term. Therefore, human law should not be completely based just on Natural Law.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

2. (a) Explain the virtues **and** the acts within Aquinas' Natural Law. [AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

The Virtues

- Aquinas reasoned that certain virtues can help moral agents achieve their highest good. Aquinas reasoned there are seven virtues that would help moral agents to be more God like. These virtues are split into two different categories:

The 4 Cardinal Virtues

- The 4 Cardinal Virtues (a.k.a. the Classical Virtues) are the four human characteristics Aquinas believed were absolutely fundamental to form the basis of a moral life. Aquinas believed that these virtues came from practice and were down to human effort. The Cardinal Virtues originate from the writings of Aristotle.
 1. Fortitude: ability to overcome fear i.e. have the courage to stand up for what is right.
 2. Temperance: self-discipline with our physical appetites.
 3. Prudence: associated with wisdom. The ability to judge the appropriate action at a given time.
 4. Justice: standing up when you see an injustice is committed, for the benefit of others.

The 3 Revealed Virtues

- The 3 Revealed Virtues come from scripture. Sometimes referred to as the 3 Theological Virtues. The Revealed Virtues cannot be achieved by human effort, a person can only receive them from divine grace.
 1. Faith: belief in God and the truth of His revelations.
 2. Hope: moral agents should not fall into despair but always believe God is eternally present.
 3. Charity: to love God and our neighbours, more than ourselves.

Aquinas distinguished between 'interior' and 'exterior' acts:

The Acts

- Exterior Act = the exterior actions the moral agent does e.g. helping an old lady across the road. Exterior acts are judged by the precepts and encouraged by the virtues.
- Interior Act = the intention behind the action e.g. having the compassion to help an elderly person cross the road.
- According to Aquinas, for a moral agent to achieve their highest good they must have both good actions (exterior acts) and good intentions (interior acts).
- The only way to be good is if both a moral agent's exterior acts and interior acts are good e.g. helping an old lady across the road out of compassion.

This is not a checklist, please remember to credit any valid alternatives.

- (b) 'The deontological nature of Natural Law means that it works in contemporary society.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- One line of thinking could be we live in a society that is in moral decline e.g. serious attacks on people in contemporary society are on the up, as are abortions, etc. Therefore, what society needs to improve morality is decisive deontological moral ethic, like Natural Law. A society with clear deontological rules on murder, casual sex, etc. would be a better society for all.
- However, this line of thinking could be rejected because we also live in a post-modern society; therefore, moral agents will not accept deontological rules in contemporary society.
- Another line of argument is that the deontological rules of Natural Law can be applied to all ethical issues. This includes contemporary ethical issues that are not covered in scripture e.g. Genetics, Pornography etc. Therefore, the deontological rules of Natural Law can be applied to all ethical issues in contemporary society.
- However, this could be countered by the argument that moral agents live in a secular society. Therefore, Natural Law can seem irrelevant in contemporary society because Natural Law is based on the fundamental principle that God created all deontological laws (eternal law) and that Natural Law is just a reflection of this.
- Another line of thinking could be that ethics that rely on moral agents predicting consequences are not reliable because human reactions are often unpredictable; especially as contemporary society has become more complex. Natural Law gives moral agents a set of deontological rules that do not rely on unpredictable consequences.
- However, this line of reasoning could be rejected because the deontological rules of Natural Law are stuck in the past, enforcing centuries old deontological rules that are out of touch with contemporary society e.g. the purpose of sex is to procreate, could lead to homophobia, etc.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B

3. (a) Explain why Fletcher rejects the ethical approaches of legalism, antinomianism **and** the role of the conscience. [AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

Legalism

- Fletcher believed that Christianity had become too legalistic by following the strict rules in the Old Testament of the Bible or following the precepts of Natural Law.
- Fletcher rejects legalism as a way to approach ethics for two reasons:
 1. Stops people thinking for themselves because all the answers to moral dilemmas are written down in scripture. When considering the issue of pre-marital sex, for example, moral agents should only consider the rules laid down in the Bible and not think for yourself.
 2. Some of the rules in scripture are clearly ludicrous and cannot be followed e.g. in Exodus 35:2 it states 'People working on the Sabbath (Sunday) should be put to death'.

Antinomianism

- In terms of ethics a moral agent using antinomianism does not really use an ethical system at all. Therefore, moral agents will make ethical decisions in an unguided way i.e. there would not use any rules or principles to guide their moral decision.
- Fletcher rejects antinomianism as an ethical approach because moral agents need some form of ethical guidance, otherwise they could do horrific actions (murder, rape, etc.) and not understand what they have done is wrong i.e. people would become amoral. Without ethical guidance a society could slip into complete anarchy.

The conscience

- Some religious people believe ethical guidance comes from our conscience (God working in us). Fletcher rejects this because he claims the conscience is not a noun (a thing) and is instead a verb (a process).
- Therefore, the conscience cannot be God working inside us because instead it is just the brain's mechanical process of working out moral decisions. Therefore, Fletcher believed that conscience is merely a word for our attempts to make decisions.
- Therefore, the conscience is not the a basis for moral decision making, but is the process of our moral decision making.

This is not a checklist, please remember to credit any valid alternatives.

- (b) 'Following Situation Ethics leads to immoral behaviour.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- One line of thinking could be that following Situation Ethics leads to immoral behaviour because some actions are just wrong. They should not become morally acceptable just because they are done for agape consequences e.g. we may steal food to feed a hungry family, however, we have still committed the immoral act of stealing.
- However, this line of thinking could be rejected because judging consequences, rather than actions, allows moral agents to consider the individual circumstances of each moral situation, rather than making generalised moral judgements i.e. a deontological ethic like Natural Law would say, for example, the action of 'lying' is always wrong regardless of the situation. However, there are times when moral agents need to lie to ensure immoral consequences do not occur.
- Another line of argument that following Situation Ethics leads to immoral behaviour is that this ethic does not provide clear and decisive ethic rules. Instead it provides vague guideline principles. Therefore, because it is not clear moral agents may carry out immoral acts without realising they have done something wrong.
- However, this could be countered by the argument that Situation Ethics is an easy ethic to follow. This is because all moral agents have an innate understanding of agape. Therefore, no training is needed on the main principle of this ethic. Thus moral agents will not commit immoral acts because they will have no difficulty applying Situation Ethics in their everyday lives.
- Another line of thinking could be that Situation Ethics leads to immoral behaviour because it can be dangerous to judge complex and important moral decisions on something as emotionally unstable as love. Many horrific acts have been carried out on the pretext of love.
- However, this line of reasoning could be rejected because Situation Ethics puts people before laws (Working Principle: Personalism). This will lead to good moral behaviour because it is unjust to ethically judge all moral agents with the same deontological ethical approach because people are different i.e. culturally etc. Situation Ethics relativist approach does consider these differences. Therefore, making it a more moral ethical approach.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. (a) Apply Act Utilitarianism to the ethical issue of animal experimentation for medical research. [AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Candidates can start this essay with a brief overview of what is meant by animal experimentation for medical research and issues associated with this. However, the emphasis of this essay is on how Act Utilitarianism is applied to this issue.
- Because Act Utilitarianism is teleological, this ethic will judge each individual moral act uniquely. Therefore, each case of animal experimentation for medical research needs to be judged separately. An Act Utilitarian would not consider any previous moral judgements on animal experimentation for medical research.
- Bentham's Act Utilitarianism will judge the morality of each case of animal experimentation for medical research by the principle of happiness (defined by Bentham as hedonism / pleasure). Bentham's formerly expressed this in the 'Principle of Utility'
- The 'Principle of Utility' states an action, such as medical experiments on animals, should only be carried out if the consequences of that action bring about the maximum happiness, for the maximum number of people, affected by the action.
- Bentham argued the Act Utilitarian could use the Hedonic Calculus to help them apply the Principle of Utility, for issues such as animal experimentation for medical research. Therefore, Act Utilitarian would apply the seven factors of the Hedonic Calculus to the specific case of animal experimentation for medical research: its intensity, its duration, its certainty, its remoteness, its richness / fecundity, its purity and its extent.
- The Act Utilitarian would then judge the morality of each unique case of animal experimentation for medical research from the outcome of the hedonic calculus.
- This means that candidates have considerable freedom to interpret how the theory may be applied and may take a range of different approaches to their answer.
- Candidates may consider Mill provided they cover quality of pleasure rather than rules.

This is not a checklist, please remember to credit any valid alternatives.

(b) 'Following Act Utilitarianism results in injustice.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- One line of thinking could be that Act Utilitarianism leads to injustice because it does not provide clear and decisive ethic rules. Instead it provides vague guideline principles associated with happiness. Therefore, because it is not clear moral injustices may occur without moral agents realising they have done something wrong.
- However, this could be countered by the argument that it is unjust to ethically judge all moral agents with the same deontological ethical approach because people are different i.e. culturally. Act Utilitarianism relativist approach does consider these differences, therefore, making it a more just ethical approach.
- Another line of argument that following Act Utilitarianism creates injustice is that its teleological approach means moral agents must predict the potential happiness outcomes of our actions. However, predicting consequences it not easy particularly in today's complex society. Therefore, unintentional injustices may occur through unexpected consequences.
- However, this line of thinking could be rejected because judging consequences, rather than actions, allows moral agents to consider the individual circumstances of each moral situation, rather than making generalised moral judgements. This approach can seem more just.
- Another line of thinking could be that following Act Utilitarianism leads to injustices because some actions are just wrong. Certain actions should not become morally acceptable just because they are done for happiness/pleasure consequences.
- However, this line of reasoning could be rejected because Act Utilitarian moral judgements reflect both the secular and post-modern nature of society. For example, Bentham deliberately made a secular ethic. He wanted to create an ethic that reflected the needs of people in society here and now; rather than an ethic that looked at the eternal. Therefore, Act Utilitarianism is just because it reflects the nature of society.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. (a) Explain the challenges to Divine Command Theory.

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

Candidates can start this essay with an overview of what the Divine Command Theory is. However, the emphasis of this essay is on the challenges to the Divine Command Theory.

- There are several challenges to the Divine Command Theory:

The Euthyphro Dilemma

- The Euthyphro dilemma was proposed by Ancient Greek philosopher Plato (through his character 'Euthyphro').
- There are two aspects to the dilemma:
 - (i) The argument states that if God were to command that 'X' is moral when human logic would conclude 'X' is immoral.
 - For example, if God commands that murder was moral, then Divine Command Theory would have to concede that this was a moral truth.
 - Therefore, ultimately Divine Command Theory allows God to command cruelty.
 - (ii) If good is good because it is an objective standard then God is not in control. Good exists independently of God.

The Arbitrariness Problem

- The arbitrariness problem is the issue that Divine Command Theory appears to render the content of morality arbitrary i.e. morality just becomes a random choice or personal whim, rather than a system based on reason etc.
- Therefore, if Divine Command Theory is correct, it seems, then what is good and what bad depends on nothing more than God's whims. Whims, though, even God's whims, are not an adequate foundation for morality.

The Pluralism Objection

- In a world of religious pluralism it is impossible to know which of God's commands should be followed, especially because some religions contradict each other, making it impossible to accept all of them e.g. in Islam it is seen that God commands that divorce is morally acceptable if the husband feels he cannot live harmoniously with his wife but in Christianity it is seen that God demands that divorce can only occur if one of the partners has committed a sexual sin.
- Moreover, even if a person believes that one religion is correct, there remains a plurality of understandings within specific religious traditions with respect to what God commands us to do e.g. Catholic Christians believe that God commands contraception is wrong but some Anglicans believe God does not command this.

This is not a checklist, please remember to credit any valid alternatives.

- (b) 'Divine Command Theory is a better approach to ethics than Ethical Egoism.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- One line of thinking could be that if God does exist then Divine Command Theory must be a better approach to ethics than Ethical Egoism. This is because it is a natural consequence of God's omnipotence that He must have complete power over everything, including morality; therefore, making Ethical Egoism completely irrelevant.
- However, this could be countered by the argument that as far back as Ancient Greece it has theorised that humans live to purely maximise pleasure e.g. philosopher Epicurus argued that human behaviour was motivated by pleasure alone. Therefore, Ethical Egoism is a better approach to ethics than Divine Command Theory because it supports moral agents natural psychological state of pleasure seeking.
- Another line of argument is that unlike Ethical Egoism, Divine Command Theory is objective. Therefore, right and wrong are not influenced by humanities personal feelings, opinions or reasoning e.g. it does not matter what humanity thinks about the issue of stealing; it is wrong because God has commanded it that way. Therefore, right and wrong are unchanging, authoritative, eternal truths.
- However, this line of reasoning could be rejected because Ethical Egoism is all about developing the whole self in the tangible world around us, rather than following the abstract, unprovable and often debated 'truths' of Divine Command Theory. Therefore, Ethical Egoism is a better approach to ethics because it develops what we can comprehend i.e. our own self's.
- Another line of thinking is that Divine Command Theory is a better approach to ethics than Ethical Egoism because Divine Command Theory is the most loving approach to ethics of all the Normative Ethics. This is because God cannot command any kind of cruelty because of His omnibenevolent nature.
- However, this line of thinking could be rejected because if there is no God then Divine Command Theory has no omnibenevolent foundation at all. Therefore, what is needed in a godless universe is an ethic that encourages moral agents to concentrate on achieving their own goals in life. Ethical Egoism is the best ethic to achieve this because not only does it encourage moral agents to fulfil their short term objectives but more importantly our long term objectives i.e. the egoist is encouraged to consider long term self-interests because the fulfillment of short-term desires may prove detrimental to the self.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised